



*The LAMENTATION of Richard Stafford, a  
Scribe instructed in the Law of God, for the Death  
of MARY Princess of Orange; etogether with a  
Word of Instruction and Warning to her Husband.*

**T**HE Title hereof is proper, and taken from 2 Chron. 35. 25. For though the Practice or Usage of the World is to do it by way of Elegy or Rhime, yet that is to please a sort of injudicious and ignorant Readers. But as the true saying is, If People will be ever serious, they will be serious upon their Death-bed. So that it is convenient and requisite, upon such a serious Subject especially; to deliver nothing but the words of Truth and Soberness. As for my part, I will write nothing hereon, but what I will aver and answer at the Judgment Seat of God, and I will so speak and so publish, as I that must be judged and give account for the same.

Saith the Apostle Paul, But I would not have you to be ignorant Brethren concerning them which are asleep, that ye sorrow not, even as those which have no Hope, 1 Thes. 4. 13. He means the Heathen, which knew or hoped nothing concerning Immortality and the future Being. But as for Christians, who believed that Jesus died and rose again, even to them also which sleep in Jesus, will God bring with them, they should not sorrow in like manner concerning those that are dead, as they are apt to do, who think that such are perished and become as nothing; for indeed and in truth, they have still a future Being. Yet here again (it being evident and manifest from the Revelation of God, That there are two kinds of future Being, the one of Happiness, the other of Misery;) we are not therefore to deceive our selves with the common error and mistake of the Multitude, as if all promiscuously who sleep the sleep of Death, were Happy because they are free from the Pain and Irksomeness of this life; for this Benefit only belongs to them who sleep in Jesus. And as to such only we should not be sorry for whom we have good and true grounds that they are blessed in the future State. But the same Duty which the Apostle here teaches, doth seem to intimate forth and imply as if we should be sorry for such as to whom we have reason to fear.

Jeremiah and the People of the Jews lamented for Josiah, because he was a good King, and for the want and miss they should have of him, and also they had but the glimmering of Immortality, which is now brought to light under the Gospel. I shall not ground my present Lamentation from hence; for, though there be as several Good and Wise People in this Nation, who can Rule and Govern altogether as well as those who at present do so; yet if they have no Right so to do, or if they take upon them, and usurp to Govern before their time, notwithstanding all their other Goodness or Wisdom, they are to be blamed. Even so whatever her other Personal Accomplishments might be (a good Character, is left upon Record) concerning David saving the matter of *Uriah the Hittite*, as to which he came to Repentance and wrote a Penitential Psalm (saying the matter of taking away the Crown from her Father King *Jamies*; Hence doth arise to me all the ground of my Lamentation for her, left for this same thing it should go evil with her at the last.

For if God Almighty should judge (I refer all judgment unto him) that hereby she lived and died in the continued breach of any one of his Laws or Commandments. As depriving him of his Civil Right, seems to be a breach of that Duty of Honouring her Father; as also it is a kind of Stealing or Robbery, which is against the Eighth Commandment; and farther, It is a sort of Covetousness, which is against the Tenth Commandment; I say again, If God Almighty should judge it so, then she will receive the Remembrance of a Transgressor of his Laws.

Again, If God should judge it to be an Iniquity, which signifies a thing that is not equal, as indeed it seems to all such knowing Consciences, which are free from Interest or Prejudice. Then the consequence of that also is, *All things which offend, and they which do Iniquity, shall be cast into a Furnace of fire.* Mat. 13. 41. 42. So that, if she did Iniquity in her life-time, God, that accepteth not the Person of Princes, nor regardeth the Rich more than the Poor, for they are all the work of his Hands, Job 34. 19. will do with her according to his Law and Truth.

Again, If the Judge of all the Earth (who will do Right) should at the day of Judgment pronounce or affirm this or the like to this following, to be a proposition of his own Eternal Truth, viz. As Laban said, *It must not be so done in our Country to give the younger before the first-born*, Gen. 29. 26. Even so it must not, or at least it ought not to be so done in this Nation of the Earth, *For it is not consistent with that Righteousness*, Psal. 96. 13. and *Equity*, Psal. 98. 9. wherewith the Lord will judge the World, for her who was sprang out of the Loyns of her Father, to have his Kingdom or Inheritance before his Dear-hor willing Resignation; Then it will be rendered unto her as one that obeyed not the Truth, but obeyed Unrighteousness (the consequent whereof is indignation and Wrath; Tribulation and Anguish, Rom. 2. 8, 9.) So that herein she did contrary to the Mind and Will of God.

But what if she were Good and Righteous in other things? As to this, hear how the Word of God decides and determines it; *But if the Righteous Man turneth away from his Righteousness and committeth Iniquity* (God will judge whether that was not her Case, that perhaps it may not be truly applied according to the next words immediately following) *and doeth according to all the abominations the wicked Man doth*, (for she did only according to some of the Abominations that wicked People do) *shall he then live? All his Righteousness that he hath done, shall not be mentioned; in his trespasss that he hath trespassed, and in his sin that he hath sinned, in them shall he die*, Ezek. 18. 24. There it is pointed out exactly. And so the Apostle James saith by the Spirit: *For whosoever shall keep the whole Law and yet offend in one point, he is guilty of all.* For he that said, *Do not commit Adultery*, said also, *Do not Kill*. Now if thou commit no Adultery, yet if thou Kill, thou art become a transgressor of the Law! James 2. 6, 7. In like manner it may be truly reasoned, *Thou shalt not make nor worship any graven Image*, said also, *Thou shalt not forswear thy self; but shalt perform unto the Lord thine Oaths*, Mat. 5. 33. *Thou shalt not cover nor do wrong*. Now if thou dost not make, nor yet worship any graven Image; yet if thou dost forswear thy self, and not perform unto the Lord thine Oaths, if thou dishonourest thine own natural Father, if thou dost wrong and covet, thou art herein become a transgressor of the Law.

Many like things she (who is called the late Queen Mary) was Warned out of my Pooks (which were but so many Reasonings and Inferences from out of the Written Word of God) during her life-time, and particularly in a Letter of mine directed to her, bearing Date October 19th 1692. and Printed in an half sheet. Her Soul existeth and lives all one when it is lodged from the Body, as whilst it was therein: So that even now she is more sensible of the truth thereof; for tho' her life is now taken off from this Earth, yet it is continued elsewhere, and she being now out of this ignorant (but more especially corrupt World) by and according to the Sentences of God's Eternal Truth, she will be judged.

In two of my Printed Papers, there are these observable words in this respect, *Because that when a Prophet speaketh in the Name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously*, Deut. 18. 22. Which doth imply on the other hand, that when the thing doth follow and come to pass, that is the thing which the Lord hath spoken and made it known by such a Servant of his unto the Inhabitants of the Earth, and the Prophet herein hath spoken it adviſedly, or rather obediently unto the Spirit of the Lord, which Spirit made it known unto him, and commanded him to declare it unto others.

In my first Printed Paper Entitled, *A Supplemental Treat of Governments*; which I delivered in to the House of Lords on January the 4th 1689. are the very same words following, viz.

*A Word to the present Queen Mary.*

Put the Queen in Remembrance, *Honour thy Father and Mother which is the first Commandment with Promise, that it may be well with thee; and thou mayest live long on the Earth*, Eph. 6. 1, 2. which doth imply, that if she doth not, she will not be long Settled and Established here.

And then as a farther Confirmation of the same, on October the 5th 1692, I wrote down these following words, which also I caused to be Printed and Published, in an half sheet, Entitled, *Some more Words to be annexed to my Book, Entitled, Things Plain and Weighty*, viz.

This last seems to be falsified for well nigh these four years; *Yet that time is not long with God, that confirmeth the word of his Servant and performeth the Counsel of his Messengers*, Isa. 44. 26. *It is so in the Mind and Will of God, although there are not found any of his Servants here on Earth, who will gently*, Isa. 40. 11. (God's doing being after this manner) *Remove the Diadem, and take off the Crown*, Ezek. 21. 26. *If the Parties will not do it themselves, for every one ought to help, that Iniquity should have an end*, Jer. 25. *And that it be done according to the Law of God*, Ezra 10. 31. *and also that her Spirit might be saved in the day of the Lord Jesus*, 1 Cor. 5. 5. For the thing is yet for an appointed time, but at the end it shall speak and not lye; though it tarry, wait for it because it will surely come, it will not tarry.

This last hath been now exactly fulfilled by her Decease; and by her not having attained to the common Term or Period of Humane Life. God himself by her death (which our Common Law Books do truly and properly call the Act of God) *had removed the Diadem, and taken off the Crown from her*; although she by Disobedience and Rebellion to his Word and Commandment, would hold it as long as she could, and now her Iniquity hath an end; *Turn away my Reproacher which I fear*, Psal. 119. 39.

I will hereby give this other short warning to her Husband, that for a little while as yet survives her. That as it is written of those who Blaphemed the God of Heavens, *because of their Pains and Sores, and repented not of their Deeds*, Rev. 16. 11. And so although thy Wife died in her Sin, Iniquity and Trespas, and repented not of her Deed: Even so in all outward likelihood and probability, the Spirit of Disobedience works yet rather more strongly in thy Heart, that thou wilt likewise go on and continue therein until thou come to die in this same Sin, Iniquity and Trespas. I have heard that exactly like the Method of our first Parents in the Transgression, Gen. 3. 12, 13, of the throwing off their sin from one to another, the Man laying the blame upon the Woman, and she upon the Serpent; so thy Wife did use to lay the excuse and blame upon thee her Husband, as if that could cancel, annul, and make void all Duty to her Parent. In no wife: for as we are not allowed to break one Commandment for the observance of another, there being no necessity thereof, even so the several Relational Duties may be all kept in their place, and he would throw it off upon the Representatives of the People of England, and they again upon K. & A's of Male-Administration (which were either so many lyes made upon him, or Acts of Humane Ignorance, Error and Infirmity.) And now the keeping of a Kingdom for a few months or years longer, seems to thee

three such a Charming thing (it being indeed the principal temptation of Satan) that thou art still for hazarding thy Soul and Body for the same; although to have and enjoy the Empire and Dominion of the whole Earth for a thousand or ten thousand years, (which is but a little part or Country thereof for a much shorter time) would not be a sufficient compensation for the loss of a Soul. But here it is also wrongly and Universally assumed, that the several consequences would be so very dangerous and uncertain both to thy self and to others, if thou shouldst of thine own free accord, Relinquish and Relinquish the Kingdom back unto him whose Right it is. Whereas *fiat justitia & ruat Caelum*. There can be no real, but only an imagined inconvenience in doing of Righteousness and trusting our God with the event of all, according to what is written, *Offer the Sacrifice of Righteousness, and put your Trust in the Lord*, Psal. 4. 5. *In Righteousness shall thou be established: Thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come nigh thee*, Isa. 54. 14. But probably thou not knowing, and therefore not obeying the Scriptures, will not repent of thy Deed, but go on to die therein, and be punished for the same; although the future punishment of God will be such, as will make them (upon whom it shall be inflicted) to gnaw their Tongues for pain.

It hath been reported, that thou didst swoon away upon the death of thy Wife, which was somewhat like that of *Abigail, Who straightway fell along upon the Earth, and was sore afraid because of the words of Samuel, (to morrow thou shalt be with me) and there was strength in him*, 1 Sam. 28. 19, 20. And so in all probability upon the death of her who was the Partner and Companion in the Iniquity of thy life; hereupon the Terrors of the Lord and the Powers of the World to come, might somewhat more move, shake, and break in upon thy Soul and Conscience than at other times, which caused that Fit of Swooning, Sorrow and Fear. This seems to be rather the cause thereof, than any great Love or Affection; for if that was, How could he be so long from her each year, in carrying on of Wars and committing of Bloodshed.

And thou now again my Lords and Counsellors, to strengthen thee still in this Iniquity (for they also are thy Companions and Partners therein, and by these kinds of Method Satan's Kingdom stands heavily, weighing them down, whom he would be ready in his Snare, and will not let them repent of their Deed) have made their several Addresses unto thee (both which are fraught with Flattery and Flattery) that they will support thee and thy Government against all Enemies. But can they preserve thy Breath from going forth? Can they screen thee against the Wrath of God, which is revealed from Heaven against all unrighteousness of Men, who hold the Truth in unrighteousness? *Rom. 1. 18.* and will be executed upon and feebly felt by the Persons of such who have been guilty thereof, after that they are gone off from the Stage of this Earth. Can thy Bishops, Lords, and Parliament Men, or even all the Inhabitants of this Nation whom they represent, support thee against their thine Enemies, Sin, or Death, and the Devil? For instead of rolling away the stumbling-block (Cast away the stumbling-block from one of my People, saith God) they are rather still occasional that thou mayest continue in that sin, which they and thy self have committed; and thereby thou wilt longer fall under the Power and Destruction of Death and the Devil. But wherefore shouldst thou call a recalled King, for my Counsel (which I give not of my self, but the Word and Law of God saith, and commands the same) be acceptable unto thee, and break off thy Sins by Righteousness, and cleanse thy Iniquities by making Restitution to thy Neighbor Father-in-Law, or to thy Deceased Wife's Father, if it may be a lengthening of thy Tranquillity? *Levit. 19. 15.* and according to the Marginal reading of that Scripture, *as hath to say of thine Enemy*; that is to say, that in the Name of God, and from the Truth of his revealed Word, That if thou wilt indeed obey and go according to the Commandments and Directions thereof, thou whereof are made known in my several Printed Books, and Papers, that it will most certainly be a lengthening of thy Tranquillity, and an healing of thine Iniquity, how then thou must hearken unto and also comply with that same word speaking of in this wise, *Tranquillity and peace in thee, which shall be the Blessing and Salvation of Christ*, Acts 9. 26.) and then Iniquity shall not be thy Ruine. Written January 3. 1693.